

グローバル化における「リンガフランカ」としての英語への挑戦*

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Challenging English Language as the *Lingua Franca* of Globalization

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1. Introduction:

A *lingua franca* is defined as a common, vehicular or bridge language used to facilitate communication between people who otherwise do not share native languages. A *lingua franca* is distinctly defined as a third language that is used to facilitate communication or exchanging information (Chirikba, 2008). Human society has developed such a purpose for language throughout history in order to promote religion, culture, trade, and politics. *Lingua franca* refers to a language that is used outside of its original community and is mutually recognized as a second language for communication between groups (Gordin, 2015).

Language used to bridge and facilitate cross-cultural communication mutually benefits world societies; however, this author believes that imposing a *lingua franca* on world societies without acknowledgment of the threatened minority native languages is detrimental to humanity. Language directly represents culture—when a world language is lost, a portion of humanity's culture is also extinguished.

In the year 1915, Edmond Laforest, a prominent Haitian writer, stood upon a bridge, tied a French Larousse dictionary around his neck and leapt to his death, to expose how the French language, imposed upon him by colonists, had killed him artistically. This symbolic and fatal gesture, dramatized the relation of language and cultural identity. The story of Laforest's death is told by Claire Kramsch in her landmark study of *Language*

and Culture (1998). Writers have an intense and intimate connection to language. Language is the essential tool of their trade. All authors have a very real connection between the language we speak and how we see the world. It is likely that the importance of language in constituting essential parts of our selves and our worldviews is something most people have not thought much about. That is particularly the case for monolinguals. Like culture, language is all around us and we may take it for granted, just as we do the values, beliefs, and behaviors that make up our cultural identity. This may be more the case for native speakers of English, a language whose worldwide prominence and prestige may lead to the sense that English is the default, universal way of seeing and describing reality. Many people who have not thought about the nature of language are likely to assume there is a kind of natural and logical connection between words and their ascribed meaning, but language does not work that way.

2. Language and culture:

In 1830, the German philosopher Wilhelm von Humboldt authored the idea that each language contains a unique *spirit* of the nation. He saw the European languages as more perfect than other languages since he correlated European languages with advanced level of European thought. It was common in Europe at this time to view European cultures and languages as *civilized* and *superior*. This elitist view fostered the idea that non-Europeans were *savage* or *uncivilized* and therefore should learn European languages to develop their thought.

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Anthropologist Franz (Frank) Boas strongly rejected this discriminatory view of language. Boas asserted that all languages and cultures are unique systems and cannot be compared easily. He emphasized that each language and culture has unique value and all languages and cultures should be carefully studied for their unique value.

A student of Boas named Edward Sapir and his student Benjamin Whorf speculated that the structure of individual languages has a strong influence on human thought. They particularly emphasized the impact of vocabulary on perception. The structure of a language is a reflection of the cultural reality of the people who speak that language. Not only does language structure reflect cultural reality, language structure also constructs cultural reality. Although the research of Sapir and Whorf has been criticized, their conclusion that the structure of language guides thought is generally accepted.

Language is not an objective, culturally neutral way to describe the world. Meaning is not universal as culture is reflected in language. What is important culturally is not universal. There are numerous examples of how the vocabulary of one language might not translate cross-culturally into another culture's language. The Inuit and Eskimo culture have multiple words for *water* and *snow* as introduced by linguist Franz Boas in his 1911 publication of the *Handbook of American Indian Languages*. According to Boas,

“...the idea of *water* is expressed in a great variety of forms: one term serves to express water as a *liquid*; another one, water in the form of a large expanse or *lake*; others, water as running in a large body or in a small body as in a *river* or *brook*; still other terms express water in the form of *rain*, *dew*, *wave*, and *foam*. It is perfectly conceivable that this variety of ideas, each of which is expressed by a single independent term in English, might be expressed in other languages by derivations from the same term. Another

example of the same kind, the words *snow* in Eskimo, may be given. Here we find one word, *aput*, expressing *snow on the ground*; another one, *qana*, *falling snow*; a third one, *piqsirpoq*, *drifting snow*; and a fourth one, *qimuqsuq*, *a snowdrift*.”

Boas was intrigued by the Inuit language and noted the many elaborate terms used to describe the frozen landscape. According to Boas research, other notable terms for describing *snow* include *aqilokoq* for “softly falling snow,” *piegnartoq* for “the snow that is good for driving sled,” *matsaaruti* for “wet snow,” and *pukka* for “powder snow”. In addition to the Inuit and Eskimo language, linguistic studies of the Sami languages of Sweden, Finland, and Norway conclude that the languages have anywhere from 180 snow and ice related words and as many as 300 different words for types of snow, tracks in snow, and conditions of the use of snow (Ole, 2006). The word *snow* is a dominant part of the environment and life in Inuit, Eskimo, and Sami cultures. With the cultural importance represented in the variety of vocabulary, perhaps an all-inclusive word for *snow* would be unthinkable.

Asian food culture is based on pot dishes, therefore, there are a vast variety of words meaning *boil*. In Japanese there is 煮る *niru*, 沸かす *wakasu*, 茹でる *yuderu*, 沸く *waku*, 煮える *nieru* and 煎じる *senjiru*—depending on what is being *boiled*. Western dishes are cooked using fire in different ways making a variety of words reflecting the singular word 焼く *yaku* in Japanese. To *bake*, *simmer*, *sauté*, *sizzle*, *broil*, *barbecue*, or *grill* would still share the all-inclusive 焼く *yaku* description in Japanese. Depending on what is being talked about, there is variation in cultural emphasis reflected in language. Languages might simplify or amplify concepts based on cultural value ascribed to a specific object or act. English de-emphasizes the verb *wear* whether referring to a watch, a necktie, shirt, jeans, socks or sandals. In Japanese, it depends on what article one *wears* such as シャツを着る *shatsu o kiru*, ネクタイを締める *nekutai o shimeru*, 指輪をはめる *yubiwa o hameru*, 帽子を

被る *boshi o kaburu*, 靴を履く *kutsu o haku*, etc.

Simplifying or amplifying concepts through the vocabulary of language can create cross-cultural gap in communication. Language limitations such as nuance differences are not always reflected well in translation. There are many examples to illustrate this, such as the difference between the intentional *suntan* and the accidental *sunburn* but both words are reflected as 日焼け *hiyake* in Japanese. Moreover, *seaweed* is a generalized term in English but is of dietary importance in Japan creating vocabulary distinguishing the *types* of seaweed—若芽 *wakame*, 海苔 *nori*, 昆布 *konbu*, 鹿尾菜 *hijiki*, あおさ *aosa*, etc. Likewise, English can be limiting when one considers the vast variety of adjectives in the Japanese language are what make haiku poetry so vivid and expressive. The true art and feeling behind the words is often lost when translated into English. Language has an integral and crucial role in communication—not only thoughts and ideas, but also the culture the language represents.

Edmond Laforest, the Haitian writer who drowned with a French dictionary around his neck, was making a symbolic gesture of his indenture to the French language, that is to say his dependence on that language for his writing. French was the language of the colonizers and oppressors, who had brought African slaves to the island, from whom Laforest was descended. There was for Laforest a tragic disconnect between the language used to describe the world and embody his literary imagination on the one hand and the social and racial reality of Haiti on the other. Laforest's linguistic identity was further complicated by the fact that his first language was not standard French, but Haitian Creole, a language based largely on 18th-century French with influence from Portuguese, Spanish, and West African languages.

Linguists and cultural anthropologists emphasize the importance of our native language on our view of the world. The link between language and culture was famously

described in the work of anthropologists Benjamin Whorf and Edward Sapir. The Sapir-Whorf hypothesis postulates that your native language has a profound influence on how you see the world, that you perceive reality in the context of the language you have available to describe it. From this perspective, all language use, including the words we use to describe objects and the way sentences are structured, is tied closely to the culture in which it is spoken.

The polymath and critic George Steiner once observed that while you could see with one eye, two eyes gave you perspective. It is the same with language. What the monolingual ignore is that a second language is essential to pick up the particularities in their own cultures as well as those of others. There are some things that can be said easily in one language but are a difficult concept to explain in another. This author believes that the variety of colorful adjectives and set phrases in Japanese do not translate well into English. Japanese appreciation for nature and preserving the feeling or the ambience of a certain moment or the 詫寂/わびさび or *wabisabi* beauty of simplicity have created words that are unique to the Japanese language. Likewise, the recreated beauty of an object through 金繕い *kin-tsukuroi* can only be known through an appreciation of the Japanese language. Words describing nature such as 木漏れ日 *komorebi*, 木枯らし *kogarashi*, 森林浴 *shinrinyoku*, 幽玄 *yugen*, 物の哀れ *mono no aware*, are very much unique to the Japanese language. Adjectives such as 懐かしい *natsukashii* can communicate volumes in a single word that English is clumsy to express while trying to describe a fond memory of something one has experienced in the past. 慎ましい *tsutsumashii*, 喧しい *kamabisushii*, 厚かましい *atsukamashii*, and other adjectives also do not translate well. Set phrases such as 頂きます *itadakimasu*, 御馳走様 *gochisōsama*, お気の毒様 *okinodokusama*, お疲れ様 *otsukaresama*, 御苦労様 *gokurō-sama*, etc. express the cultural values and mindset of Japanese that do not directly translate into English—not only the language

of the expression, but also the cultural meaning behind these phrases have no established place in the English culture or language. Onomatopoeia is poetic in Japanese in both sound and meaning. The Japanese language is rich in onomatopoeia expressions such as そろそろ *sorosoro*, とぼとぼ *tobotobo*, ぼちぼち *bochibochi*, のろのろ *noronoro*, ひらひら *hirahira*, ほやほや *hoyahoya*, ゆらゆら *yurayura*, ひそひそ *hisohiso*, ごしごし *goshigoshi*, こつこつ *kotsukotsu*, ばたんきゅう *batankyu*, てんやわんや *tenyawanya*, ふらふら *furafura*, ひよろひよろ *hyorohyoro*, ぱくぱく *pakupaku*, もぐもぐ *mogumogu*, きよろきよろ *kyorokyoro*, etc. represent words filled with both melody and emotion.

3. English as a World Language:

Often there is a close and natural connection between the language one learns and the culture represented by that language. In fact, interest in the target culture may be the starting point for learning a new language. In some cases, there is a tighter connection to a single culture than for others. Learners of Japanese, for example, are in a different position from learners of Spanish in that there are fewer regional variations and only one nation-state where Japanese is spoken. From that perspective, English is even more diverse culturally than Spanish. That derives not just from the fact that English is the official language of a variety of countries, but that it also functions as the *lingua franca* for exchanges between people with different native languages. In fact, it's estimated that there are today a larger number of people worldwide who speak English as a second language than as a native language (Nurnberg, 2000). English is seen in many countries as an essential tool for social and economic advancement.

The interest in English has resulted in a boom in English classes in many parts of the world. At the same time, there has been a shift in how English is taught as a second language. It's no longer the case that learning English is tied necessarily to learning as well about the culture of England or the United States. Many

people are learning English for highly utilitarian reasons, to advance socially or professionally. As a result, there is a lot of interest in "English for Special Purposes" (ESP) and English classes tailored to those with particular professional needs, such as business, tourism, or a highly technical field. This may lead to a limited proficiency in English within a narrow semantic field.

In the early days of the Internet there was concern that English would crowd out all other languages. That has not, however, been the case. Statistics show much faster Internet growth in countries where English is not the dominant language. In 1996, more than 80% of Internet users were native English speakers. By 2010, that percentage had dropped to 27.3 %. However, it remains a reality that English growth may lead to the decline of other languages. In some countries, private universities have determined the language of instruction is English. The popularity since 2012 of massively open online courses (MOOCs), which have predominantly been offered in English, from US universities, has led some to worry about that form of distance learning in English replacing local educational resources (Flake, 2017). Whether the cause is or is not the spread of English, it does remain that a large number of the world's estimated 6000 languages are today threatened with extinction (Simons & Charles, 2017).

Given the close connection between language and culture, losing language communities also means a loss of human cultural capital. The loss of culture is irreplaceable. For the majority of the world languages which do not have a written language, losing the last remaining speakers can mean the disappearance of many spoken stories and traditions. It can also mean a significant loss of knowledge of the natural world. Losing words for native plants can mean loss of knowledge of how that plant can be used for medicinal or other purposes. Ultimately, losing a language entails losing a unique view of our world.

When considering the top four languages

spoken, it is necessary to consider the dialects and variety of countries that are represented. For example, Arabic is spoken in Algeria, Chad, Egypt, Kuwait, Libya, Iraq, Morocco, Syria, Oman, as well as Saudi Arabia. Even more diverse are the 31 sovereign states that officially recognize Spanish as the national language. Mexico, Colombia, Spain, Argentina,

Peru, Venezuela, Chile, Ecuador, Guatemala, Cuba, Bolivia, Dominican Republic, Honduras, Paraguay, El Salvador, Nicaragua, Costa Rica, Puerto Rico, Panama, Uruguay, and Equatorial Guinea all recognize Spanish as the majority language. Table 1 summarizes the top four languages with the most first-language speakers.

Table 1. Top four languages with the most first-language speakers

Rank	Language	Primary Country	Total Countries	Speakers (millions)
1	Chinese	China	37	1,284
2	Spanish	Spain	31	437
3	English	United Kingdom	106	372
4	Arabic	Saudi Arabia	57	295

[Source : Simons, G. F. & Charles D. F. (eds.) (2017). *Ethnologue: Languages of the World, Twentieth edition*. Dallas, Texas: SIL International]

Table 2 summarizes the distribution of languages in the world by number of first-language speakers as compiled by *Ethnologue*. The population range column categorizes the languages by the number of digits in their population of first-language speakers. The *count* column gives the number of living language within the specified population range. The *percent* column gives the share of the count for

that population range as a percentage of the total number of languages given at the bottom of the count column. The *total* column gives the total population of all the languages in the given range category. The second *percent* column gives the percentage of the total country population as estimated at the bottom of the total column.

Table 2. Distribution of language by number of first-language speakers

Population range	Living Languages Number of speakers			
	Count	Percent	Total	Percent
100,000,000 to 999,999,999	8	0.1%	2,709,546,730	40.8%
10,000,000 to 99,999,999	82	1.2%	2,609,466,190	39.3%
1,000,000 to 9,999,999	307	4.3%	948,917,508	14.2%
100,000 to 999,999	956	13.5%	305,209,791	4.59%
10,000 to 99,999	1,811	25.5%	61,803,881	0.9%
1,000 to 9,999	1,980	27.9%	7,630,091	0.1%
100 to 999	1,064	15.0%	470,472	0.0%
10 to 99	329	4.6%	12,268	0.0%
1 to 9	144	2.0%	584	0.0%
Unknown	277	4.0%		
Totals	6,958		6,643,057,515	

[Source : Simons, G. F. & Charles D. F. (eds.) (2017). *Ethnologue: Languages of the World, Twentieth edition*. Dallas, Texas: SIL International]

Table 3 summarizes the distribution of languages and their populations. The *count* column gives the number of living languages that originate in the specified area. A living language is defined as one that has at least one speaker for whom it is their first language; extinct languages and languages that are used only as a second language are excluded from these counts. In this tabulation, each language is counted only once so that the total at the bottom of the column represents the total number of living languages in the world. A language that is spoken in more than one country is counted under the area of its primary country. This has the effect of counting the languages by their area of origin. The *total* column gives the total number of people who use those languages as their first language, regardless of where in the world they may live. Note, for instance, that the population given in the row for Europe is nearly twice the actual population of Europe. This is because it is a

count for speakers of European languages, some of which are now used as a first-language in other parts of the world due to the colonial expansion of the last few centuries. Since it is a count of the first-language speakers, any given person should be counted only once. As a result the total at the bottom of the column approximates the total world population; however, the total is somewhat less than the actual world population at present. This is because *Ethnologue* lacks population estimates for about 4% of the languages and because it does not automatically extrapolate population estimates to the current year, but waits for reports from reliable sources. The *percent* columns give the share of the count for that area as a percentage of the total number listed at the bottom of the count column. The *mean* column gives the average number of speakers per language, while the *median* column gives the middle value in the distribution of language populations.

Table 3. Distribution of world language by area of origin

Area	Living Languages		Number of Speakers			
	Count	Percent	Total	Percent	Mean	Median
Africa	2,144	30.2	887,310,542	13.4	413,858	29,000
Americas	1,051	14.9	50,704,628	0.8	47,789	1,110
Asia	2,294	32.3	3,981,523,335	59.9	1,735,625	12,000
Europe	287	4.0	1,716,625,644	25.8	5,981,274	36,400
Pacific	1,313	18.5	6,873,346	0.1	5,235	970
Totals:	7,099	100.0	6,643,037,515	100.0	935,771	7,000

[Source : Simons, G. F. & Charles D. F. (eds.) (2017). *Ethnologue: Languages of the World, Twentieth edition*. Dallas, Texas: SIL International]

4. English Language Imperialism:

At least 43% of the estimated 6000 languages spoken in the world are endangered. This figure does not include the data-deficient languages, for which no reliable information is available. As their exact number is unknown,

data-deficient languages are presented together with the safe ones in the table below. An estimate of the total number of languages draws from the literature of Austin (2008), Brenzinger (2007), Grenoble & Whaley (2006), Lewis (2009), and Moseley (2007).

Table 4. Overview of Vitality of the World's Languages

Condition	Percentage
Safe or data-deficient	57.13%
Vulnerable	9.85%
Definitely endangered	10.65%
Severely endangered	8.95%
Critically endangered	9.6%
Extinct since 1950	3.8%
Unknown	0.02%

[Source: UNESCO Atlas of the World's Languages in Danger. Updated July 5, 2017]

Today, it is estimated that languages are dying at an unprecedented rate. A language dies every 14 days (Ryan, 2010). At the same time, English has become the undisputed global language. There is a correlation. In many countries, modernizing means embracing the English language. A modernized nation seeks to empower the citizens through education. The study of English is the forefront of this “education”. Originality of thought, creativeness, invention, and higher-order thinking are not the prime motives for education. Education, especially the teaching of English has morphed into being a massive international business. English is no longer just a foreign language on the school curriculum, and no longer the sole domain of England, it has become a vessel for every English-speaking nation on earth. Perhaps the popularity was self-endowed since according to the latest World University Rankings, the top universities are all found in the U.K. and the U.S. Therefore, most people naturally gravitate toward and desire to have an English education. But if one is not a native speaker, one is required to pass a test. This raises the question of whether it is morally correct to reject a student on linguistic ability alone. Perhaps a student might be a computer engineer who is a genius. One might question if the same language skill as a lawyer should be required for such a student. This author believes that it is wrong to require both a lawyer and a computer engineer to have the same English language proficiency.

English teachers reject or fail students constantly. Teachers have the potential to destroy one's creative and intellectual potential while believing that their actions are making the world a better place by teaching the English language. A talented engineer would be denied pursuing their dream based on personal English language proficiency. Such a student cannot think about engineering or any other creative analytical skill until they master English. In the case of a monolingual scientist discovering the cure for cancer, such a scientist would potentially be denied to develop and publish his or her research. Moreover, one might question if the research would be taken seriously if it were published in a language other than English. This is a snapshot of what is happening in the academic world. Teachers, especially full-time tenured educators are gatekeepers who are quick to discriminate student potential. When considering research, the top research journals are all in English. This only serves to perpetuate and feed the English requirement. This author views translation as a solution. The flow of great ideas between languages is what defined the Golden Age in the Middle East. Research and literary works were being translated from Latin and Greek into Arabic, into Persian, and then it was translated on into the Germanic languages of Europe and the Romance languages. The Dark Ages of Europe ended this flow of translated information.

English as a monopolized tool for education has created a barrier in the world instead of

liberating humanity. Albert Einstein was considered remedial at school because he was dyslexic. Fortunately for the scientific advancement of humanity, he did not have to pass an English test because TOEFL didn't start until 1964. TOEFL is an American test of English. TOEFL has become a business in and of itself. There are currently numerous tests of English which millions of students are required to take every year. However, the costs for taking such English language assessment tests are prohibitive to many millions of poor people. The business of education is rejecting those who are economically challenged. Likewise, international schools that boast offering an English education are so exclusive and expensive that the only who can afford to attend are the children of wealthy ambassadors and diplomats or United States military children. According to a current 2018 application found on the American School in Japan (ASIJ) website, after the application fee, registration fee, and building maintenance fee are paid, the tuition is over 3 million yen per semester (ASIJ, 2018). For this cost alone, most International Schools are almost entirely composed of military children (who attend for free), children of prestigious ambassadors, religious mission presidents and the very wealthy and privileged in society. International schools are not an option and the exclusiveness is maintained by the cost tuition.

This author begs the following questions: *Do we really want to end up with English as the only language? Likewise, should all of humanity submit itself to French, Chinese, Arabic or another universal language and lose the culture and wisdom that all the other world languages have to offer?* We need more languages than English. This current system equates intelligence with knowledge of English, which is quite arbitrary. This is enforced at the university or academic level as certain “snobbishness” is associated with the English language as it is an expression of intelligence and achievement that English speakers lavish in showing off microaggressive displays of their English skills. Most Westerners are expected to

only speak English and this stigma is perpetuated through the imposed study of English. There is also a sense of elitism among academics who view English language proficiency as a measure of academic skill.

Around the world, English has become an exclusive and discriminatory tool. English is *The Great Divide* in education. Both parents and academics focus on English is understandable—they want to give their children and students the best chance in life. In order to do that, they need a Western education because the best jobs go to people who graduate from Western Universities. This becomes circular and self-perpetuating.

The author lived his early years near the “Three Corners Reservation” on the borders of Utah, Wyoming, and Colorado where he was exposed to the diverse language and culture of Native Americans. English was imposed on all Native Americans resulting in cultural genocide that followed in the *civilized* years after the physical genocide of Native Americans. The author's generation was perhaps the last to be exposed to the original languages once spoken in these areas. Native American languages do not satisfy today's needs. Ethnic, indigenous, ancient and aboriginal languages are deemed to not be a language for science, research, a language used to in universities, a language used in the workplace, a language to rely to perform an advanced research project, and it is not considered a language to use at school. The author witnessed how the use of the language resulted in abusive bullying from classmates and punishment from teachers. Tables 5 and 6 describe the degree by which languages are endangered in the United States and Canada. According to UNESCO researcher Christopher Moseley (2010), there are a total of 191 endangered languages in the United States and 87 endangered languages in Canada. This is in direct reference to the imposition of English on native languages.

Table 5. Languages by degree of endangerment in the United States of America

Condition	Totals
Vulnerable	11
Definitely endangered	23
Severely endangered	37
Critically endangered	74
Extinct	54

[Source: Moseley, C. (ed.), 2007. *Encyclopedia of the World's Endangered Languages*, New York: Routledge]

Table 6. Languages by degree of endangerment in Canada

Condition	Totals
Vulnerable	22
Definitely endangered	6
Severely endangered	24
Critically endangered	31
Extinct	3

[Source: Moseley, C. (ed.), 2007. *Encyclopedia of the World's Endangered Languages*, New York: Routledge]

Where is one free to speak their ancestral language? Languages other than English might be one's mother tongue. Research says that mastery of other languages demands mastery of the mother tongue. Mastery of the mother tongue is a prerequisite for creative expression in other languages. It is said that if you want to kill a nation, the only way to kill a nation, is to kill its language. This is a reality that developed societies are aware of. The Germans, French, Japanese and Chinese—all these nations are aware of this. The Japanese imposed this on the nations that it campaigned against in World War II. Many Koreans, Chinese, Taiwanese, and Pilipino were denied the right to their own language and society was

purged by changing names to reflect Japanese names. The traditional language of the Ainu in Yezo (Hokkaido) and the languages of Okinawa and Ryukyu are severely endangered in Japan. Of the three Ainu dialects, two dialects have become extinct. Sakhalin and Kuril Ainu dialects are no longer spoken. Okinawan dialects are divided between northern and southern. Of the northern Okinawa dialects, Amami and Kunigami are critically definitely endangered. Likewise, the southern Okinawa dialects of Mikayo, Yaeyama, and Yonaguni are definitely endangered. According to Moseley (2010), Japan has a total of 8 endangered languages.

Table 7 describes the degree by which languages are endangered in Japan:

Table 7. Languages by degree of endangerment in Japan

Condition	Totals
Definitely endangered	5
Severely endangered	2
Critically endangered	1

[Source: Moseley, C. (ed.), 2007. *Encyclopedia of the World's Endangered Languages*, New York: Routledge]

In Japan during World War II, English language and all *katakana* loan-words were changed to Japanese with “kanji” readings. Japanese linguistic and literary expert Donald Keene wrote on this at length by explaining the reason for certain Japanese sports being written in katakana while other sports were known by their Japanese names dates back to the war. All sports were changed to kanji readings, 排球 *haikyū*, 庭球 *teikyū*, 籠球 *roukyū*, 卓球 *takkyū*, 野球 *yakyū*, etc. After the war, it was determined that the sports that Japan has come to adore and think of as its own national sport remained in the kanji spelling, whereas the sports that are foreign or よその国のスポーツ *yosono kuni no supotsu* returned to katakana. For this reason 野球 *yakyū* is baseball, but basketball, volleyball, tennis, etc. are rendered in katakana. The popularity of baseball is maintained as one who has ever turned on the TV to watch sports in Japan will soon realize, the sports world in Japan is dominated by *yakyū* and *sumo*.

Language is legislated and manipulated to match an agenda. In Korea, the Romanization of geographical names was altered while the author was attending university at Keimyung in Taegu. The author was employed at Taegu National University of Education (TNUE) but the government felt that stronger consonants were needed to make places sound bolder in English. Taegu became *Daegu*, Pusan became *Busan*, Cheju become *Jeju*. Interesting to note that even as this author is typing these city names *Daegu*, *Busan*, and *Jeju* are marked as the incorrect spelling according to Microsoft Word® auto-correct and spelling check. The problems that ensue from the decision to change the spelling of these cities are numerous. Primarily, it is considered by many to be the wrong phonetics. Taegu, Pusan, and Cheju were known and spelled as such because that is how it is pronounced or at least heard by non-native speakers. However, not all place names are changed, as the Kimpo airport should now be the *Gimpo* airport. Furthermore, Korea would be known as *Gorea*. Moreover, if such changes

are to be logically implemented, then the consonant sounds for personal names should likewise fall under the same legislation. Kim should become *Gim* and Pak should become *Bak* and Che should be *Je*. For some illogical reason, personal names should be *softer* sounding than city names. One would think that the South Korean government would have better use for tax revenue than to change English signs throughout the entire country. It was no doubt a considerable and extremely expensive undertaking. Perhaps this is a potential research project that some ambitious educator might consider exploring. At the time of this writing, the cornerstone and entrance gate of Taegu National University of Education or TNUE was never changed to *DNUE*.

This author believes that countries that have not joined the ranks of the developed world should not be required to sacrifice their language and culture to *join*. It is an unethical standard, yet it is imposed on the entire planet. In the business world of product trade, this author questions the necessity of printing English labels on all products. It becomes difficult to believe that such products are legitimate local products.

Language is not just for conversing, nor is it just words coming out of our mouths. Language represents specific stages in our lives, and terminology that is linked to our emotions. When the author says, “thanks for your hard work” it would not convey the same meanings as ご苦労様でした *gokurousama deshita* in Japanese or 수고였습니다 *sugohassho sumnida* in Korean. Language is not simply words or letters put together. Language is an idea inside that relates to how we think, and how we see each other and how others see us. Whether a legitimate measure or not, language often plays a role as a measure of our intellect.

5. Conclusion:

At the beginning of the Industrial Revolution very little thought was given to the future because fossil fuels were the new energy to fuel machines which collectively were used to

replace slavery and benefit and advance humanity. Quality of life improved with the mass production of goods making products affordable. However, the true costs for the Industrial Revolution would not be known until several generations into the future when fossil fuels are depleted, the environment is polluted and global warming has become a global issue. English education and making English a universal *lingua franca* does have temporary benefits of increased communication and employment benefits, but the destruction it has caused is for the future generations to realize. The importance or the loss of something is rarely realized until it is gone. Animals such as the passenger pigeon and dodo birds were once considered to be so plentiful that they would never become extinct, but their populations are decimated. When the world loses a language, it loses a culture. It is the variety of language and culture that enriches humanity. Strength and fortitude comes with diversity. When a language disappears, a part of humanity dies with that language. The ideas, traditions, beliefs, creative expressions of that language are gone. Humanity will no longer have the benefit of that language as part of its collective. This author believes that this is a great misfortune to all of humanity. Standards in education and governmental policy should support bilingual education and minority languages need to be preserved.

The knowledge dimension of intercultural competence includes knowledge not only about other cultures, but one's own culture as well. Although we tend to think that we know our own culture, this knowledge is often limited. A major part of developing intercultural competence is re-evaluating and expanding knowledge of one's own culture. This applies at the level of national culture, as well as regional culture and other relevant domains. Intercultural competence is much more than simply being knowledgeable of a foreign language. It is a combination of skills and attitudes.

The attitudes dimension of intercultural

competence is complex. It mainly includes interrelated attributes such as tolerance, open-mindedness, and willingness to suspend judgement. Tolerance means not getting easily frustrated by an unfamiliar culture or language. Open-mindedness means the capacity to see value in different and unfamiliar things. Willingness to suspend judgement means that one does not simply label foreign culture and language as *strange*. Much intercultural communication involves multilingual individuals who come from a wide variety of linguistic and cultural backgrounds. What is important for the future of preserving the language and cultures in the world is the ability to engage with different ways of thinking and broaden one's worldview while developing a respect for diversity and communicating cooperatively and meaningfully with others.

Recognizing global languages and culture enables more people to make their voices heard and take an active part in their collective fate. Languages ensure access to knowledge, its transmission and its plurality. Recognizing global languages also means opening the door to a great deal of often overlooked traditional scientific knowledge to enrich our overall knowledge base. Excluding languages means excluding those who speak them from their fundamental human right to scientific knowledge. Linguistic and cultural diversity may be our best chance for the future. Creativity, innovation, and inclusion are things that must not be squandered.

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